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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

From English publications, received at the office of the Christian Watchman.

CHINSURAH.

Extracts of a letter from the Rev. George Mundy, dated Chinsurah, 5th April, 1822.

Since I last wrote, we have taken under our care four native schools, containing about two hundred children. The catechism and scriptures are learnt, and read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people) when we catechise and expound to them. This commenced about 10 weeks ago, and has hitherto gone on with great success; we are indeed constrained to say, "What hath God wrought?" Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townly took a catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

We are still endeavouring, as far as our feeble strength will possibly allow, to follow our Saviour's injunction, "preach the Gospel to every creature;" during the late cold season, we have preached a great deal in the open air. Mr. Townly, in company with Mr. Harle, spent a month in preaching and distributing tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching, frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages on our arrival at the third, our Native Brother ascended the steps of a Heathen Temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Goroo, (a religious teacher) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr.

Townley, that he may be better qualified for the important work; for this purpose Brother T. is translating Dr. Bogue's Lectures into Bengalee, and I am attempting a select translation of Keache's Scripture Metaphors.

A Suttee described.

The horrid practice of burning widows is still carried on without any abatement in those places under our government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 poor unhappy females have been sacrificed!!! A few days ago, hearing of one about to take place, and our Brethren Trawin and Bankhead being with us, we all resolved to go, that we might, if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn, but all we could get from her were entreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which the multitude, and particularly the Brahmins, were addressed respecting the injustice cruelty and sin of such an act; but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer that God would graciously shew mercy, and soften their hard hearts. all however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Gauges, was carried, almost senseless with intoxicating drugs to the pile, tied to the dead body, large pieces of wood laid on her, and the whole bound down that she might not possibly escape. The pile was then set on fire, amidst the shouts and yells of the people. To us, indeed, it appeared hell in a miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitation of cruelty."

HUMPEE.

Extracts from a Letter of the Rev. W. Reeve, dated Humpee, 8th of April, 1822.

I feel pain mingled with pleasure, in addressing you once more from this thronged festival—with pain, to see multitudes so numerous gathered from all parts of the contiguous towns and villages to give that worship to graven images which is due alone to the true God, who is jealous of his own glory, and will not give it to another; yet—with pleasure, because, "unto me, who am the least of all saints," this grace is given, that I should preach among these poor Pagan Gentiles, "the unsearchable riches of Christ."

When shall the arch-fiend of darkness, the prince of the power of the air, the god of this world be dethroned, and driven from his usurped dominions? When shall the infernal spell by which the myriads of Hindoos have been enslaved and held in bondage for ages immemorial, be broken for ever? When shall the name of Jesus be precious among Pagans—his love shed abroad in their hearts, and his Gospel exemplified in their tempers and lives? "O that the salvation of God were come out of Zion—when the Lord bringeth back the captivity of his people, Israel shall rejoice and Jacob shall be glad."

In calculating the public revenue that has been formed during this Heathen festival, the estimate falls little short of one million of immortal souls present at the feast; a fine field you will say for missionary exertions! Shall we declare it to be already white unto the harvest, or shall we say it is still sterile and barren, and requires the labour, culture and tillage of ages? Perhaps it will be wiser to say neither, but wait the great Teacher's time to solve the difficulty.

When we contemplate the irrevocable engagements of the Covenant of Grace; when we study the indubitable predictions of ancient seers; when we unfold the illustrious pages of ecclesiastical history; and above all, when we turn round and behold the mighty conquests which the Gospel has already achieved in the world, all our difficulties vanish; blushing unbelief retires with shame and confusion, and a host of facilities and auxiliaries appear on either hand, to animate our faith—to cheer our hopes and to stimulate us with a holy impetus and a sacred velocity, which nothing ought to impede, to abound yet more and more in the great work of evangelizing an apostate and guilty world.

If a willingness to hear the faithful preaching of the Gospel, and a readiness to receive the Scriptures and religious Tracts, are to be considered as encouraging and favourable signs, then certainly these have presented themselves in a manner the most marked throughout the whole of our attendance at this heathen feast.

Our lodging place has been repeatedly filled, and a large crowd standing about the doors, while Anundarayer and myself have endeavoured to explain to them the truths of the Gospel, and after giving us a patient hearing, sometimes for near an hour, I have seen them frequently, and see them even now, while writing this sheet, sitting in their tents, one here and another there, reading the precious contents of our hallowed shaster to their families and neighbours. Is not this something like the conduct of the noble Bereans, who were more excellent than those of Thessalonica, because they searched daily whether these things were so.

I have been very anxious to know the good effects produced by the labours and distributions of past years. One circumstance came to notice worthy of observation. I was told, that in a large town at a considerable distance, there were several respectable merchants, who every morning after washing themselves, are in the habit of reading our Holy Scriptures and religious tracts before they eat any food; that they seemed deeply interested in the great truths thus brought to their knowledge, and that they were daily studying them with seriousness and attention. We know who has said—"I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." For hundreds of miles in every direction, the starving souls of the heathen have now this immortal food placed before them, and if by the influence of Divine Grace, it is made palatable to their appetites, and they hunger after it with a longing desire, then with importunity and fervour will they cry—"Lord, evermore give us this bread."

PALESTINE MISSION.

From the Boston Recorder.

Extract of a letter from Rev. P. Fisk, to a correspondent in Sturbridge, (Mass.) dated Malta, Aug. 22, 1822.

"I know not how to fill my sheet better, than by telling you briefly, how I pass my time. I live in the house with dear brother and sister Temple, and enjoy daily the pleasure and advantage of their society. Four days in a week I spend principally in studying Arabic; a slow, difficult and discouraging work. My instructor is a Catholic priest, with whom I often discuss religious subjects. He seems ashamed of many things in their system, but thinks he has no right to disbelieve them. The other two days I spend in studying Italian, in which language I have a lesson on Saturday with another Catholic priest, who speaks in as strong terms as I could wish, against the errors and abominations of the papal church, and assents to almost every thing

I say to him. He seems however very far from possessing the spirit of the gospel.

We have a large room in our house, which we use as a chapel. It will accommodate 100 persons, and is sometimes well filled. We preach here in English twice on the Sabbath, and also on Wednesday evening. On Thursday eve, we preach to 80 or 40 persons in one of the suburbs of the city.—Our congregations are composed of English Independents, Presbyterians, Episcopalians, Baptists and Methodists. A considerable number of them, I trust, are truly pious, some of them are very delightful Christians.

Last Friday evening I preached for the first time publicly in Italian—my text was, "What shall I do to be saved?" About 45 were present; one Jew, six or eight Greeks, ten or twelve English, the rest Catholics, one of them a priest. I have heard, that many of the Catholics were much struck with the prayers. Probably they never before heard a prayer which they could understand.

Mrs. Temple and two or three of her Christian friends began a Sabbath School last Sunday in our chapel with 16 English children. To-day they had 38, one of them a little Jewess, and three or four Catholics. I made an address and prayed with them.

We have just got our press in operation, and yesterday struck off 500 copies of a tract of 4 pages in Italian. We pray that this may prove the beginning of operations, which are to enlighten Western Asia.

I know not whether, what I have said, will make you think that our situation is pleasant and our prospects flattering, or the reverse. We have indeed many comforts and many encouragements. But no week, I may say no day, passes without its disappointments, its labours, and its troubles. I hope, however, that we shall not faint, that our patrons will not be discouraged, and that in due time God will bless us and our mission. I am sure, that you my dear brother, and many others will pray for us; and I trust, that our hearts are sometimes enlarged to pray for all the ministers of Christ, and all his churches, and all the world.

I know not how to close without alluding to a painful topic. My dearest earthly friend has been removed from me. It was a heavy stroke, I sometimes felt as though I should sink under it. You knew brother Parsons, and you know, in some measure, what I have lost. I cannot write his dear name without peculiar emotions. O how serenely he went down to the grave!

From the Religious Intelligencer.

BAPTIST MISSIONARY SOCIETY.

From the annual report of the (English) Baptist Missionary Society for 1822, it appears that the income of the year was 12,291*l.* 11*s.* 4*d.* and the expenditure 12,460*l.* 13*s.* The society now owes a debt of 2,808*l.* 19*s.* 6*d.* To the receipts of the Society, the Edinburgh Bible Society contributed 300*l.* the Glasgow Auxiliary Society 340*l.* and an Auxiliary in the Netherlands 200*l.* The sum of 4000*l.* was also granted by the British and Foreign Bible Society, in aid of the translations of the scriptures at Serampore. For the purpose of diffusing information in Wales concerning missions, and for showing their necessity, some of the "Farewell Letters" of Mr. Ward, are in a course of translation into the Welsh language. A member of the committee of this society is on a visit to the continent for the purpose of making known its existence, and objects, to those churches in Germany, Russia, and Switzerland, which, says the report, bear an "affinity to our own." From an extract which we shall give, it will appear that the statement we sometime since gave of the relaxation of zeal, among the worshippers of Juggernaut, was correct, and that the Brahmins think of removing an idol which has 'brought much gain' to them, and we may add, to the British government, into some district where the light of truth has not as yet shown the vanity and sin of their unhappy system.

"We are fully aware, that, compared with what remains to be done, little has yet been effected; but, to argue, that divine truth will advance with no greater rapidity in years to come than that which

has marked its progress hitherto, would be justified neither by the history of past ages, nor the analogies employed in scripture to illustrate the subject. The first fruits are a mere handful, compared with the extensive field; but the husbandman well knows, that, when these are gathered in, the whole field is rapidly hastening to maturity. And if, at many stations, distant from one another, idolaters are, month after month, confessing that Jesus Christ is Lord, to the glory of God the Father—if, in one-and-twenty different dialects, the life-giving word is presented to more than ten times as many millions of our fellow-mortals—if the sagacious Brahmins, feeling that the current of popular opinion is beginning to set in a new direction, have resorted to the medium of the press, in the vain hope of arresting its progress—if, finally, the votaries of Juggernaut have already begun to shrink from the useless toil of dragging the unwieldy chariot of their huge misshapen idol, so that his faithful attendants are constrained to think of transporting this "Lord of the World," to some other district, where the zeal of his worshippers is yet fervent*; surely, none will affirm that we have laboured in vain, or spent our strength for naught—none can doubt whether the heaven be already infused into the mass, which shall continue to operate till the whole lump be leavened."

We have already stated in one of our summaries, that the periodical accounts relative to the Serampore missions, are reprinted in London. The following is an extract from the preface, of one of those numbers, which is signed by the secretaries of the Baptist Missionary Society, and "will explain the present relation of the Serampore missionaries to the Society."

"As the missionaries at Serampore have been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the gospel by funds which they have themselves originated, a material change has resulted in their relation to the society from which they sprang, in consequence of which, the brethren at that station act independently in the management of all their concerns; while they preserve, in undiminished vigour the principles of affectionate union and zealous operation with the parent society.

Such being the natural result of events, the committee express their earnest and humble hope, that a divine blessing may continue to rest upon the future labours of their brethren at Serampore, as well as upon those carried on more immediately under the direction and superintendence of the society; and that these efforts, conducted in one spirit and tending to the same end, may happily contribute to the general diffusion of the religion of Christ Jesus throughout the continent of India."

NEW ZEALAND.

It is stated in the London Missionary Register for November, that most of the missionaries and settlers, if not the whole number, have been obliged for the present, to quit New-Zealand. "This distressing intelligence was brought by the Seringapatam, which vessel spoke the Vansittart, on the 18th of May, off Port Jackson, with Missionaries on board from New-Zealand; and in the Sydney Gazette of the 31st of May, just received, it is stated in reference to these Islands—

"We learn that missionary efforts are rendered fruitless, and at present suspended, owing to the state of confusion and warfare into which the whole island may by this time be plunged. Shunghee dreams and talks of nothing less than the subjugation of the whole island and its chiefs to his sway. All his views are directed to that one object; and he has actually issued a mandate to some of the gentlemen of the missionary body, prohibiting their departure from their present place of residence, on pain of the consequences; being determined to class the friend with the foe, who shall dare to impede or obstruct his measures."

The Rotterdam (Holland) Missionary Society, have resolved to send two missionaries to Bengal.

* This fact was stated by Col. Stanhope, at a meeting of proprietors, held at the East-India House, on the 30th of May.

and the coast of Coromandel, and three to Amboyna.

Mrs. Harrison, wife of a missionary at Dominica, died on the 26th of August last. Some of her last words, on being told that she would die a sacrifice in the cause of Missions, were—"I would die a penitent sinner at the foot of the cross."

By a letter written from Lima, South-America, in September, 1822, it appears that 500 Spanish Bibles, and 500 Spanish Testaments, sent to that place by the British and Foreign Bible Society, were either sold or given away in less than three days.

The annual payment for the support of a child in a mission family in Ceylon, is 20 dollars a year.—At Brainerd, Elliot, Mayhew, and other stations among the Indians, and at the Sandwich Islands, thirty dollars a year are required.

A correspondent writes us from Portland, Me. that the class and prayer meetings in the Methodist circuit, are well attended and the public congregations rather on the increase.

At Cape Neddock in the town of York, Me. prospects are favourable.

The Rev. Philip Munger writes from Vassalboro Me. In that district God has given many gracious seasons—the people are generally animated.

Zion's Herald.

Extract of a letter from the Rev. William Hubbard, to his friend in Boston, dated Edgartown, Mass. Feb. 13, 1823.

The present is a season of unusual solemnity. Many are under solemn impressions of mind respecting their ruined state as sinners; and some, I have good reason to hope, are emancipated out of nature's darkness into the marvellous light of the gospel. My labours have been incessant; and I am persuaded that the shower of grace here will be abundant. In 23 days I have attended 33 meetings. Lord's day, Feb. 9, preached three times as usual, attended a prayer-meeting in the morning, and a conference in the evening, and left the people still assembled at half past nine. Divine power has been so conspicuously manifested, that opposers are greatly silenced, and some of them are changed into apparent, and I hope real friends. At our meetings for preaching, the house is crowded. I am frequently called either to witness the joys of old professors, under new and striking manifestations of the Sun of Righteousness to their souls, causing them to rejoice "that their captivity is turned as the streams in the south," or to hear the lamentations of the wounded over their lost condition, or to partake in the joys of those, who have recently believed in Him who came into the world to save even the chief of sinners. I greatly need the advice and assistance of one or more faithful labourers, in the great work which is progressing here. With regard to my own enjoyment, it is better felt than expressed. All the sacrifices, crosses, self-denials and discouragements I have met in my ministry, I consider as now rewarded an hundred fold; and my hope is brightened, that in the world to come, I shall uninterruptedly enjoy everlasting life in the beatific vision of my glorified Redeemer.

A correspondent at the West Parish in Chester writes Feb. 19—"The work of grace which God has for some time been carrying on in this parish still proceeds in a silent, solemn, and impressive manner. About fifty have become hopefully pious, fifteen or twenty are now under conviction, and twenty-two have made a public profession of the religion of Jesus.

"In the east parish in this town about forty entertain hopes of having passed from death unto life, and about thirty are now under serious impressions.

"A good work appears to have begun in the east parish in Londonderry."—*N. H. Rep.*

The following article is copied from Bell's Weekly Messenger of December 2d, 1822. The facts stated are too singular and striking to be ascribed to mere chance or accident.—*N. Y. D. Ad.*

At the last meeting of the Sheffield Public Soci-

ety, the following interesting facts were mentioned. Gibbon, who in his celebrated history of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of its rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up.—At this day, the press which he employed at Fenny to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

MISCELLANEOUS.

ON DANCING.

BY AN EPISCOPAL CLERGYMAN.

"Dancing in all ages, and perhaps we may add, in all nations of the world, has been one of its most favourite amusements. To preach against dancing, is by many, even christians, thought to be unreasonably rigid, and "over much righteous." There are very few worldly amusements in favour of which more may be said. But with christians, the chief question should be, its natural tendency and usual effects. If it promotes virtue or religion; if it tends to make people pious, sober and temperate; if it promotes the love of God, obedience to his laws, and charity to all mankind; if its tendency is to frugality, sobriety and the observance of regular hours; if it will fortify and strengthen the minds of young people, especially against the temptations and vanities of life; if it will prepare females to be better wives and mothers, and to shine brighter in those virtues, which are the true ornaments of their sex; if men, by this amusement, become better qualified and more faithful in their various relations, duties and professions of life,—then certainly ought christians to practise and promote it.

But if, on the contrary, dancing is known to promote levity, lasciviousness, and other vices; if its tendency is unfavorable to religion; if it leads to vanity, dissipation, unseasonable hours, and unprofitable expense; if it rather hinders & disqualifies us for useful occupations and sober duties of life,—then certainly it is wise in christians, and even incumbent upon them, to avoid such recreation, as a sinful vanity. The daughter of Herodias was very successful in her display—she received the highest applause, and was rewarded with the offer of half a kingdom. But, christian friends, you know who, that he might save your souls, would not make a vain show and worship idols, for "all the kingdoms of the world, and the glory of them." If we desire to be his disciples, let us take heed how we serve another master. These things merit your serious regard; you must so judge, that you may be judged. I desire not to be unreasonably rigid: but I must be faithful to you, and to him who has sent me; my duty is, to imitate the boldness of John, to speak the truth of God (with moderation certainly, and with charity, but) with inflexible firmness and fidelity."

COMMUNICATIONS.

For the Christian Secretary.
PUBLIC WORSHIP.

It appears to be not only a divine injunction that God's creatures should assemble on his holy day, and on all other proper occasions, for religious worship; but a peculiar privilege to all who are devoted in heart to the promotion of his glory. Holiness becometh the house of the Lord for ever; and without holiness no man shall see the Lord. Public worship is calculated to promote holy exercises. By attending regularly on the administration

of the word and ordinances, the mind (through the influence of the Holy Spirit) becomes enlarged, the soul expands, and the creature is made to bear the holy image of the Creator. The happy effects resulting from regular attendance on religious worship are indescribable; and the evils arising from the neglect of these means of instruction are deplorable in the extreme.

The abuse of Gospel privileges will leave us in a state more to be dreaded in the great day of accounts, than that of the heathen in the eastern world, or the savage in the western forest, who have never heard of the divine operations in changing the heart, *for where much is given much will be required.*

The proper worship of God requires that the mind be spiritual, and the thoughts solemn and devout, for it is essentially necessary that God who is holy should receive holy worship. What hath a God, who is entirely holy, to do with services which are unholy? He must, from his immaculate purity, exercise abhorrence at every thing which is vain or impure.

The nature of that religion which sustains and rewards its subjects, leads them to the throne of grace for salvation; prayer, therefore, constitutes a principal part of the worship of God; but this service ought not to be negligently performed; the confession of our sins, and acknowledgment of our dependence, requires sincerity and truth in the inward parts; *they that worship him must worship him in spirit and in truth.* The fervent prayers of the saints effect much, both in themselves, and in the sphere in which they move; but when the mind is indeterminate, and the thoughts distracted by a variety of objects, there can be but little fervour, and consequently but little success; much less can we hope to prevail at the throne of grace, while we are corrupted with impure thoughts, base affections, &c. which are vitally opposed to the true worship of God.

The great object of assembling together in the house of God should be to make advances in the divine life, and to become more conformed to the image of Him who is worthy of all adoration and praise, that we may at last through grace shine forth as the sun in the kingdom of our Father.

A YOUNG MAN.

The power of religion in the hour of death is exhibited in the happy exercises of a lady, in this state, as communicated by a sister, in a letter to her brother in Canada.

"Dear Brother—Permit me from our father's dwelling to relate another affecting scene. Our dear sister L—is no more; she took her departure on the 20th instant. Little did I think it would be my duty to announce to you, so soon, an event so painful. But why should I dwell on the adverse side? We believe the hand of the Lord hath done it. He wounds, and He heals. A sovereign balm accompanies the sword that inflicts the blow.

Her disorder lasted five weeks, and was attended at times, with partial delirium. About three days before her death she appeared perfectly rational; she called her husband to her side, and observed, "I have but a few more words to say to you: I have a desire to say something to you all. My dear husband, remember your wife: but do not weep for her, rather rejoice; for I am going into a kingdom to go no more out." She said to her mother, "Do not shed a tear for me." She said to me, "Rejoice, for the Lord is God; you have nothing to fear if you put your trust in the Lord." She took her brother S— by the hand, and said, "Prepare to meet your God; you have an immortal soul; you will not be sorry, if you prepare while in health, for a dying hour." After conversing with all in the room she seemed exhausted, and sunk into a sleep. On waking, she repeated her exhortation to us all in the same manner as before.* When she addressed R— she was more affecting, if possible, than before—I cannot express with what earnestness, she impressed the concerns of religion upon him—"O, R—" said she, "you have an immortal soul; you certainly must die and appear in judg-

* Where similar remarks are made to different persons we have omitted to repeat them for the sake of brevity.

ment: prepare to meet your God." She said to Mr. R—, the pastor of the church, "Be faithful; tell a world of sinners that they must be born again or they cannot see the kingdom of God." When I asked her what I should write to you, she replied, "Tell them I fear they are too much engaged for the things of the world, which will do them no good in a dying hour; tell them to put their trust in the Lord." She continued to converse much in this manner, until she nearly lost the use of her tongue. We were able to hear her utter the following: "I rejoice in you all—I am happy; into the hands of the eternal God I commit my spirit, soul and body.—Great peace have they that love thy law; I am happier than mortal tongue can express; we know we quickly shall be there; our city is in sight." She attempted to sing, and though her words were broken, we could understand the following lines:

'Up to the courts where Christ has gone,
'To plead for all his saints,
'Presenting at his Father's throne
'Our songs and our complaints.'

Ah! my brother, you will be sensible the call is loud, 'Be ye also ready.' S. T."

THE CHRISTIAN SECRETARY.

HARTFORD, MARCH 1, 1823.

Reading and preaching.—The question whether reading is preaching, has often been made the subject of discussion among the pious; not so much to fix the precise definition of the terms *reading* and *preaching*, but from a sincere desire to avoid that dull formality which has so often intruded into the pulpit.

That reading may be called preaching in the sense of the holy scriptures is evident from Acts xv. 21. "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day."

It does not necessarily follow from this however that reading is ordinarily the best mode of preaching. The learned Dr. Reid in his philosophy of the human mind has suggested some very interesting remarks on the power of language. He has considered language of two kinds, viz. that which is verbal, founded on social compact, and that which is founded in nature and consists in the motions of the body. By the latter mode of conveying our ideas, a much stronger impression is made upon the mind than can be made by words only. By the following extract from the work above mentioned, it is easy to perceive not only that the language of gesture is much more generally employed in extemporaneous speaking than in reading, but that the practice of reading on ordinary occasions, has a tendency to diminish that power with which nature has endowed us to enforce the sentiments we advance.

"The articulations of the voice, seem to be, of all signs, the most proper for artificial language; and as mankind have universally used them for that purpose, we may reasonably judge that nature intended them for it. But nature probably does not intend that we should lay aside the use of the natural signs; it is enough that we supply their defects by artificial ones. A man that rides always in a chariot, by degrees loses the use of his legs; and one who uses artificial signs only, loses both the knowledge and use of the natural. Dumb people retain much more of the natural language than others, because necessity obliges them to use it. And for the same reason, savages have much more of it than civilized nations. It is by natural signs chiefly that we give force and energy to language; and the less language has of them, it is the less expressive and persuasive. Thus, writing is less expressive than reading, and reading less expressive than speaking without book: speaking without the proper and natural modulations, force, and variations of the voice, is a frigid and dead language, compared with that which is attended with them: it is still more expressive when we add the language of the eyes and features; and is then only in its perfect and natural state, and attended with its proper energy, when to all these we superadd the force of action."—*Reid's Philosophy*, Vol. I. p. 224.

MARRIED—In this city, on Thursday evening last, Mr. Horace Savage, to Miss Lavinia Hastings. At Glastenbury, Mr. Daniel Bidwell, of East-Hartford, to Miss Mary White.

DIED—In this town, Mrs. Ruth Hatten, aged 59. At East-Hartford, on the 11th inst. Mrs. Eunice Cotton, aged 64, wife of Mr. John Cotton; Mrs. Spencer, aged 77, wife of Mr. John Spencer; Miss Huldah Pitkin, aged 39, daughter of Mr. David Pitkin.

At Waterbury, Mr. John Moses, aged 94.
At Berlin, Miss Sarah Bronson, aged 46.
At Ridgefield, Mr. Eliada Chambers, aged 63.
At Bridgeport, Mrs. Ellen Hawley, aged 85.
At Haddam, Mr. Samuel B. Wetmore, aged 81, formerly of Middletown.

At Brooklyn, Mrs. Bennett, wife of Mr. Pardon Bennett.

At Colchester, Mrs. Lois Watrous, aged 47, consort of Dr. John Watrous.

At Blandford, Mr. James Crooks, aged 65.
At New-London, Mr. John Mainerre, aged 39; Mrs. Sarah Chappell, 75, consort of Capt. Edward Chappell.

At Brooklyn, Mr. David Scarborough, aged 18, son of Mr. Samuel Scarborough; Mrs. Bennet, wife of Mr. J. Bennet; Mrs. Withey, 60; Mrs. Cleaveland, 92.

At Cincinnati, Ohio, on the 9th inst. Mr. John N. Robbins, aged 26, son of Deacon E. Robbins, of this city.

On the 28th of January last, at the Cherokee Agency, Col. Return Jonathan Meigs. Col. Meigs was a native of Connecticut.

At Brookfield, N. Y. on the 8th ult. Mr. Jonathan Risley, aged 45, formerly of East-Hartford, Conn. His death was occasioned by falling upon the floor with a log in his arms, which accident he survived but a few hours.

SUMMARY.

The steam boat Maid of Orleans bursted her boiler on her passage in Savannah River. Two of her hands are said to have been scalded to death.

Two Whale ships are building at Cincinnati, Ohio, for voyages into the Pacific Ocean.

A letter from St. Thomas, of the 11th Jan. says, that owing to the lenity with which the pirates have been treated by our government, eight vessels had been bought in Porto Rico, for the purpose of preying upon defenceless vessels.

PHILADELPHIA, Feb. 24.

Communicated for the Gazette.

Extract from a letter dated Havana, Jan. 31, 1823, to a gentleman in Philadelphia.

"Yesterday there had like to have been an unfortunate affair between the boatmen of this place and the U. S. brig Spark. It appears that the Spark had given convoy to some vessels from this port, and the commander was informed that one of the schooners under her convoy was a well known pirate that had robbed several American and English vessels—she was therefore taken possession of, and sent with the crew to the United States, the passengers being brought back. The brig came in yesterday and the people when the news was spread appeared very much vexed with the Americans, so much so that they threatened to destroy the brig. Towards evening the officers were coming on shore, but were not permitted to land; for the boatmen on the wharf, saluted them with broken bottles and stones, and had their clubs raised in case they should attempt to land. Seeing this they returned to the brig. The sch'r was owned by some Catalans, who are the cause of all the disturbances here.—Last night an American (a chair maker) was killed. I lately witnessed a sale of some goods a short distance from town, brought in by the pirates—Gold watches sold for about 6 dollars—pieces of muslin 1, and cochineal at 100 dollars per seroon, &c."

Earthquake at Grenada.—The sloop Paulina Julia Capt. D. A. Tooker, has arrived in 32 days from St. John's (Spanish Maine.) By Mr. Cooke, one of the passengers, we learn that on Sunday the 1st of Dec. the city of Grenada was visited by a tremendous earthquake, which cracked the walls of most of the houses, and overthrew some of the stone crosses before the Churches.

N. Y. Com. Adv.

Mr. Shuball Treat, of Newburyport, Mass. a passenger in the sloop Planter, arrived at Charleston, jumped overboard in a fit of delirium on the 10th inst. and was lost.

IMMOLATION AT HOWRAH.

To the editor of the Calcutta Journal—

Sir—Knowing that you are a Philanthropist, I beg leave to inform you, that directly opposite to Fort William and not above one hundred yards to the Southward of the late Mr. William Jones's dwelling-house at Seepore, on Monday morning at gun-fire, a widow, the mother of a large family, was put on a pile of combustibles, and burned to death, attended with circumstances of cruelty at which human nature shudders—which I shall endeavour to describe partly as seen by myself and as informed by others.

On Friday the 11th inst. about noon, an old Brahmin died, and, at the time of his death was possessed of considerable riches, and had two wives, one of whom was many years younger than the other, and by each of these wives he had a large family of children, boys and girls, now living. The moment this man expired, his oldest son, heir to all his property, posted off to Allypore, and applied to C. R. Barwell, esq. magistrate of the suburbs of Calcutta, for a licence to burn his own mother and his step mother with the body of his father; but it appears Mr. Barwell then granted a licence for one wife, the eldest, to be burned only. Confident, however, that by another application leave would be obtained to burn the other wife also, the pile was raised, and every preparation made to burn them both on the following day at

noon; but at the hour of noon on Saturday no license from Mr. Barwell for the destruction of the youngest woman had arrived, and no licence was granted during the whole of that day.

The news of this rather novel circumstance soon spread along Seepore and Howrah, and thousands of people of all descriptions were assembled to learn the particulars, and many of them, and to me the family and Brahmin friends of the deceased voluntarily confessed, that either both wives must be burned, or neither of them could be burned, as the one for whom the license was obtained had declared that she would not be burned alone.

On Sunday, circumstances remained just the same as on Saturday, for Mr. Barwell was inflexible, and no license to burn the youngest wife could they obtain from him, notwithstanding they used every art, artifice and invention which the craft and cunning of a Brahmin could conceive.

On Sunday, as on Saturday, crowds of people were in attendance from morning till night, and to all the Europeans who enquired, the declaration of the deceased's family, and the attending Brahmin, were the same, that the one wife could not be burned alone, she having dissented therefrom, and great hopes began now to be entertained by the humane, that Mr. Barwell's firmness would save them both; but the poor creatures were all this time, from the moment the husband had breathed his last, on Friday at noon, kept locked up, and not allowed to taste a morsel of food of any description, and the hope which had been entertained of their being saved from the flames, was greatly damped by the fear that both would be starved to death by their merciless keepers.

On the following morning, Monday the 14th inst. at gunfire, notwithstanding the repeated acknowledgments and confessions of the attending Brahmin, and the family and friends of the deceased, that they could not burn the one wife alone, at that selected period when they thought few eyes would open to view their proceedings, the elder woman was dragged from her prison of starvation, made to mount the pile and clasp the putrid carcass of her so long deceased husband in her arms, the stench from which at that time was intolerable. Two thick ropes, previously prepared, were then passed over the bodies, and two long levers of bamboo, crossing each other, were likewise employed to pinion her down, the unconsumed four ends of which are still to be seen on the spot.

All things being thus arranged, the eldest son and heir, who was to succeed to the property, set fire to the pile, which speedily burnt and consumed his own mother, and at this act it is said he triumphantly exulted.

The other poor woman being still kept in confinement, and no nourishment supplied, is now seized with delirium, and a few hours will no doubt end her existence also—actually starved to death.

Who are they, who can read this statement without being filled with horror and disgust? And who are they, who can with ease avert and prevent similar occurrences, who ought to hesitate a moment?

I am, Sir, yours, &c.

A FRIEND TO HUMANITY.

Calcutta, Oct. 16, 1822.

AMERICAN COLONY IN AFRICA.

From the New-York Statesman.

FROM ONE OF THE EDITORS.

Washington, Jan. 23, 1823.

I had the pleasure of passing two or three hours last evening in company with Dr. Ayres, the agent of the colony at the mouth of the river Messurado in Africa. He imparted to me much interesting information, relative to this infant settlement, a sketch of which may be acceptable to our readers. Dr. Ayres has resided there for some time, and is perfectly acquainted with the affairs of the colony from its origin, and with its prospect of success.

The mouth of Messurado is in six degrees of north latitude, and about two hundred miles south of the English colony at Sierra Leone. At its entrance the river is about two hundred yards wide, with a bar which has formed some obstructions to navigation, but which has lately been swept away by some shifting in the current or tides, so as to render the harbour easy of access. The river is said to be navigable for some distance; but little is known of it, as its banks and its sources have not been explored. It is supposed to rise near the Niger, which runs transversely to its head waters. Dr. Ayres anticipates much information as to the geography of the country, from an intelligent man of colour, who will accompany him in the next trip, for the purpose of travelling into the interior.

The climate is said to be by no means insalubrious, the mercury never rising at the hottest season as high as 90, and at evening ranging from 70 to 80. My informant states that the weather was warmer at New-York, both when he left and when he returned, than he found it any time during his absence. He never slept without blankets upon his bed, which he found grateful towards morning. At a mid-day the sun is seldom visible, being obscured by vapour. Dr. Ayres considers a residence there in all respects as safe and healthy as at Washington. Of the sincerity of his opinion he gives the strongest evidence, by going out again with an intention of remaining for years.

Nothing can exceed the fertility of the soil. Trees, plants, and vegetables have an astonishingly rapid and

luxuriant growth. It was related as a fact, that in the garden of an English gentleman at Sierra Leone, a grape vine in nine days after it was planted, contained a cluster of grapes distinctly formed. Corn and grain are found to thrive well, and cotton and coffee grow spontaneously, the former in such abundance as to be considered a nuisance. It is the opinion of the agent, that a colony might not only sustain itself, but become rich by proper management.

The native population is still dense, although it has been thinned off by an annual decrease of two hundred thousand slaves, who are hunted like wild beasts, dragged into servitude, torn from their friends, and their country, and exported to foreign markets! What a fact is this for an age of light and liberty, philosophy and Christian philanthropy! All along the shore are the establishments of factors, who derive their support and have even grown rich from a traffic in the flesh and blood of their own kindred. They are connected in their diabolical pursuits with a class of beings in the interior, called Bush Men, whose business it is to catch the natives and rivet upon their hitherto free and unfettered limbs the first chains of slavery. From the interior they are driven about a day's journey to the sea-shore, where they are delivered over to the factors, who in turn sell them to the commanders of slave-ships, belonging to the most civilized and polished nations on the globe. Thus is there a regular system of trade, as well organized and established as the whale-fishery or fur-trade to the Pacific.

The town of Messurado is but a few yards from the river, elevated about 200 feet above the water. From the summit of the eminence upon which it stands, the prospect is extremely picturesque and grand, extending around the whole horizon as far as the eye can reach, and presenting a variegated view of a hundred realms clothed in verdure and beauty, rich in natural resources, and susceptible of being rendered the abodes of peace, contentment and happiness. At present, however, it is little else than a field of stratagem, plunder, and cruelty, where man is hunted by his fellow man, and the soil steeped in the tears and blood of the slave. There are at present in the town no more than about thirty houses; but preparations are now actively making to augment the number and strength of the colony. Dr. Ayres will sail from Baltimore in about two months, with an accession of seventy or eighty new settlers, who are all free persons of colour. He has as many engaged as the vessel will accommodate, and numerous applications have been refused. Persons of colour in and about Philadelphia, contemplate fitting out another ship, expressly for the purpose of transporting those, who may wish to join the colony and settle in the land of their fathers. The whole expense of forming this settlement is defrayed by the voluntary contributions of wealthy blacks, and philanthropic individuals who are the friends of this unfortunate race. It is supposed that funds will be supplied from these sources, sufficient for all the purposes for which they will be needed.

Several important consequences are anticipated from this colony. In the first place it will have a salutary effect in checking the horrors of the slave trade, by affording protection to the inhabitants of this part of Africa, against factors and bush-men. Secondly, it will produce an amelioration of the condition of the natives, by introducing among them agriculture and the arts, and attracting their attention to these peaceful pursuits. Thirdly, it will secure a free refuge for free blacks from this country, who are annually becoming more and more numerous, and who have not the means of gaining a livelihood. This consideration is of great importance as well to the United States as to persons of colour themselves. The black population is fast gaining upon the white, and it is yet a problem what shall be done with the surplus, or what will be the event if it be not removed from our country.

Dr. Ayres thinks there are radical defects in the government and management of the settlement of blacks at Sierra Leone. The colonial policy of England of rendering her tributaries subservient to her commercial interests, is too rigidly enforced. She has always endeavoured to keep her colonies weak and entirely dependent on the mother country for protection and support; in short, to act the part of the severe step-mother towards her children. This system has been adopted and enforced in the government of Sierra Leone. No pains have been taken to diffuse intelligence among the neighbouring tribes, to promote a spirit of enterprise or to encourage the introduction of the arts and agricultural pursuits. As an evidence of this, it is stated that the use of the plough is entirely unknown in the colony, and the soil is cultivated entirely by manual labour. At first thought this would seem to be a blind policy; but it is found that the commerce of England derives more benefit from a lucrative trade in the commodities of Africa, than it could from the agricultural products of the country if ever so well cultivated. A different course will be pursued in the American colony, and it will be the object of its superintendents to designate and extend the spirit, freedom, and enterprise of our own institutions.

Since the establishment of the Seminary at Andover, Mass. in 1808, 254 students have graduated, of these 114 are settled in the ministry, 30 are licentiates, some of whom are employed as Preceptors, 39 are missionaries in this country and 17 in foreign countries. The residence &c, of 38 are unknown.